

THE INQUIRER, July 22, 1950.

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5636

SATURDAY, JULY 22nd, 1950

Price Threepence

WEEK BY WEEK

The Russian Decision

THE DECISION as to whether there will be a third world war rests with the Russians, or rather with the Russian leaders. No one in his senses can assume that the countries around the periphery of the Russian empire are likely to attack the mighty land space, with or without American aid. No one supposes that these countries want to. At the moment in each of these countries there is nothing but a horrible loathing of war and all it might do. Western Europe has neither the will or the power to fling itself upon Russia; and there cannot be a world war without Europe. All that Western Europe is thinking of is a defence against possible Russian attack. If the latter comes it will be through the decision of the Politburo. What is the nature of their choice? They will have to decide to occupy the whole of Europe. That in itself is not an easy matter; but having occupied Europe the Russian armies will have to hold it down whilst the power of America and what is left of the British Commonwealth fights to the death. Europe is not self-supporting. It is utterly dependent for its life upon economic help that Russia cannot possibly supply. So the Russian armies in Europe would have to hold in subjection a civilisation whilst that civilisation died before its eyes. It is unlikely that the civilisation would die in that manner. It also would fight to the death with whatever means it possessed—and they would not be negligible.

A Reasonable Hope—

Civilisations do not die unless they have the will to do so and that will is not present in Europe. The fate of civilisations is decided by what men propose to do when everything they deem necessary to life is taken from them. In short, when they are left with a moral decision and a moral decision alone. During the last war men lost every material thing they possessed, and turned up next morning at their work just as if nothing had happened. To have one's house and possessions blown to smithereens was bad, but to be standing literally on one's feet at the end of it was everything. Men lost more than possessions, but they were still men after the loss.

Russian occupation of Europe would mean the occupation of the Vatican; it would mean war against the life and independence of little nations not even dragged into the last war. The soul of Europe would be challenged and not merely the outward and visible sign of European civilisation. This is what is meant, only in part, by a third world war. This is the kind of decision that the Politburo have to make. There seems to be no end to the madness of men in power; and even that kind of madness must have some limitation. It is hardly possible to imagine that men who have had political responsibility for many years, and who in themselves are still able to make choices between right and wrong, will commit themselves to the above prospect. It is to be hoped that gib phrases will have more meaning where awful decisions have to be taken than they have in newspaper articles. And that is a reasonable and sane hope.

sion, it is now seen, was a carefully calculated occurrence. It is hardly a matter of men living in mud huts attacking the might of America, as some correspondents have suggested. It now seems to be apparent that the Northern Korean army is largely composed of trained soldiers and veterans who have fought in the wars that have almost continuously been taking place in the Far East for ten years or more. The army is obviously well led by men skilled in all the elaborate staff work of modern warfare. It must have been calculated that such an army, with modern equipment, would only have to strike, for the whole of Korea to fall to it as swiftly as the tanks and motor transport could travel, namely in a matter of days. That was the calculation. But it was not a calculated step towards an open world war. That was not the design behind it. It was a move, within all the complications of the Far East, within the cold war. The United Nations, which means at the moment in Korea the Americans, responded with an alacrity which must at least have been troublesome and startling to Moscow. The wonder is, of course, that the American and Southern Korean resistance has been able to accomplish as much as it has done. Nothing in the short run is certain in war. In itself it is a gamble with some of the worst instincts in men—as well as with some of the best. But the short run in Korea still holds out the hope that the United Nations action will accomplish what it was intended to do—the prevention of a third world war.

When all this is Over

And after this prevention, what then? There lies the crucial question. The answer probably means a complete reorientation of the life of Western man to problems and values he has hardly considered. Communism is a religion. It has a dogma and a way of life upon which a kind of civilisation can be constructed. It is probable that that form of civilisation offers to the East if not to the West something higher and more secure than the East has ever known. Western values as they are known to Western men do not run in the East. Men in the East, the vast mass of them, are more concerned about keeping body and soul together within their own inherited civilisation and values than they are concerned with the Western doctrines of individualist freedom. If the West is to save the world from a religion which in the long run can bring deadly catastrophe and enslave the spirit of man it must not fight the religion with words or with armed power, but with the real action of the spirit translated into deeds. The West must go to the East not with the desire of exploitation but with the open intention of giving to the East a new and better way of life. One that can be seen to be new and better by those striving after new forms of existence for their fellow men. Attitudes of racial superiority, even when accompanied by certain superior aptitudes do not endear the men of the West to the East.

The age-long question, "Am I my brother's keeper?" is being posed in a new way in the modern world. Britain cannot expect to create a high standard of life and be immune from what is happening in other parts of the world. The American way of life will soon be something very different from what the Americans desire it to be if the underfed of the Far East are forgotten. The world has shrunk in size. The

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travail and troubles of millions of souls on the other side of the world are now laid on the doorstep of the powers of the West—that is if the West really desires to influence the destinies of mankind.

MRS. BARBAULD AND DR. PRIESTLEY

By H. Lismer Short, M.A.

MRS. BARBAULD (1743-1825) was a lively and intelligent woman, daughter of Dr. Aikin, principal of Warrington Academy, and wife of a Unitarian minister. In 1775 she published *Thoughts on Devotional Taste*, an essay which caused a sensation. It influenced Dr. Martineau and thus troubled the Unitarian world in the 19th century, and the issues it raised are still alive amongst us. Its argument is as follows, in her own words.

"Religion may be considered . . . as a taste, an affair of sentiment and feeling. . . . Its seat is in the imagination and the passions, and it has its source in that relish for the sublime, the vast, and the beautiful, by which we taste the charms of poetry and other compositions that address our finer feelings. . . . It is in a great degree constitutional, and by no means found in exact proportion to the virtue of a character.

"The spirit of devotion is certainly at a very low ebb amongst us, and what is surprising, it has fallen, I know not how, into a certain contempt, and is treated with great indifference, amongst many of those who value themselves on the purity of their faith, and who are distinguished by the sweetness of their morals. The religious affections . . . have been almost excluded from religious worship by many persons of real piety.

"There is nothing more prejudicial to the feelings of a devout heart, than the habit of disputing on religious subjects. . . . (Philosophy) exerts an influence perhaps rather unfavourable to the fervour of simple piety. Philosophy does indeed enlarge our conceptions of the Deity, and gives us the sublimest ideas of his power and extent of dominion; but it raises him too high for our imaginations to take hold of, and in a great measure destroys that affectionate regard which is felt by the common class of pious Christians. . . . A prayer strictly philosophical must ever be a cold and dry composition. . . . Upon the whole, it is safer to trust to our genuine feelings . . . than to any metaphysical subtleties. . . . Too critical a spirit is the bane of everything great or pathetic. In our creeds let us be guarded; there let us weigh every syllable; but in compositions addressed to the heart, let us give freer scope to the language of the affections, and the overflowing of a warm and generous disposition.

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"Your notion that 'philosophy is unfavourable to piety' I think altogether unfounded, if by philosophy you mean true philosophy, founded on the most just and exalted conceptions of the Divine Being and his providence that we can attain to. For surely the more raised are our conceptions of God, the deeper will be our sense of humility and reverence, the more entire will be our confidence in his care and goodness, and the more unreserved our resignation to his will; and these are the sentiments that are the basis, I may say the essence of true devotion. . . .

"To have the mind habitually impressed with these sentiments is to set God always before us, and to live as 'seeing him who is invisible'. It is this which raises the mind above the world, and keeps it fixed, 'stayed on God', in all the varieties of prosperity and adversity, and enables us to 'rejoice evermore'. . . . Such language as this is equally that of the Scriptures, and that of the strictest philosophy, of which you say that it 'must ever be cold and dry'.

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By "Obadiah Doolittle"

(The above is a pseudonym, for obvious reasons, of a Unitarian minister.)

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I thank God that I have had the opportunity of learning much over the years from humble people whose names are unknown in the denominational whispering galleries. Mary and Lewis Parwell—what grand folk and what wonderful exemplars of the Unitarian way of life! It would be as difficult to make them deviate from the right, as it would be to make a river change its course. Mr. Parwell, a man of industry and integrity, often used to relate to me, with pardonable pride, how, fifty years ago, he would (and did) lend £1,000 to a Unitarian without an I.O.U., how a Unitarian's word was his bond; how promises were sacred. "Character", said he, "does not mean playing a double rôle, as it often means today, but leading a single life." Of him, the vicar of the parish told me, "His theology, like yours, is all wrong, but his life is all right. If only I had more people of old Parwell's type in my church, my church would be strong." I have to confess that instead of teaching many grand old Unitarians, they have taught me, and are still teaching me—in a quiet, unobtrusive way, they are helping me to help others.

Of course, there are a few—mercifully very few—who like to get a dig at their minister: like to blow off steam. Let 'em blow, but it is always advisable, so I have learned to put some cotton wool in my ears! The "blower off" relieved: my "bunged up" earholes are not hurt, and He Presto! all is well. More often than not, it is the trivial thing that can cause an explosion, but, anyway, trivial things

are not worth noticing. For the most part, I have found people to be most co-operative and helpful and I never fail, on some major matter which may have created difficulties, to seek the advice of some "good grey head" in any of the churches. Ministers can be sometimes wrong, you know!

Phew! how some people—and ministers—love to talk—and talk. Those who attend the Assembly Meetings will get my meaning. Hell for many a Unitarian would be to live under the Rule of Silence or to be prevented from ever entering into an argument!

It is our proud boast that we love independence, a priceless gem. But I wonder sometimes if some Church Committees, mightily intent on maintaining their independence, would not do better if they were not so ready to run to Headquarters for financial aid. I can only say that the mysterious allusion to "they" (meaning Headquarters) has always brought a ready response to the subsidising of my scanty stipend. Like many a minister, Headquarters, from my small knowledge of it, is a good shock absorber, providentially created in the scheme of things, so that the mysterious "they" should become suffering servants. I have sometimes wondered how these "independent" congregations to which I have ministered expect this miraculous goose to continue to lay her golden eggs on the slender rationed meal which she gets! I may say, that while I have seldom troubled the mysterious "they", "they" have never failed to give me such advice and help as I have needed.

In comparison with the Ministerial Patriarchs, my voice is that of a child, but I wonder if they feel, as I feel, that our churches are helped most by those who attend best? I like Elijah Thompson's way. He's "there" wet or fine: whether I'm there or not; whether visitors called to tea or not. And Mrs. Thompson, saintly soul that she is, is always with him. It's their way of worshipping and witnessing to their faith. They may disagree with what I say: they probably object to my delivery: they may take exception to my dress, but they have the grace to keep quiet, because their ways, too, may not be my ways. Now, Horatio Ficklestone and his wife are different. They make a big noise: fire big guns: tell me that they are ardent Unitarians—so ardent that I seldom see them. They always confess "we're all right in ourselves, but it's this rheumatic, and it was so nice outside that we thought we'd go to the seaside. We Unitarians are broadminded, you know, Mr. Minister, and we can worship anywhere". They must think I'm soft, but it's better to say and see and hear nothing sometimes! When, on the rare occasions, the Ficklestones come to church, how I wish they wouldn't talk and turn and fidget so much before, during and after service. I don't want to know, and I'm jolly sure the others don't want to know, all about their imagined ailments. Won't they ever learn from the example of courageous Mrs. Fort, who, despite her many real afflictions, is always silent and always smiling?

The Ministry of National Insurance has placed me in the category of the Self-Employed Persons because I have no definite hours of work. I have always considered myself to be "on call" any hour of the day or night: my job is a seven day a week job, whatsoever the "little snipers" may have to say about a parson working a day a week.

On the whole, our people are a fine bunch of folk. They could be better, but so could I. Some have queer ideas, but so have I. And unless a minister has a sense of humour, heaven help him! I find it's good to laugh, but I have yet to learn how to grow fat.

(The surnames used in this article are purely fictitious.)

"FANNY"

THE CURZON Cinema is now showing a screen adaptation of a play (one of a trilogy) by the French playwright and member of the Académie Française, Marcel Pagnol. The main ingredients of the film, *Fanny*, are roisterous humour and an imaginative appreciation of those Marseillais who live around the old port, selling shell fish, making sails, plying ferry boats and attending to the Customs. One advantage of the screen is that it can preserve the work of a great actor even after his death, and it is indeed a pleasure still to be able to see the inimitable Raimu, at his best, and leading a team of first class actors. The only flaw which we see in the film is the rather sudden transition from the ridiculous to the sublime, or to put it more fairly, from humour to pathos. The mood changes too quickly, but it is undoubtedly for its humour that it will be remembered. The French genius for humorous characterisation is yet again demonstrated in *Fanny*.

B. L.

MARGARET BARR IN ASSAM

(On June 12 the Rev. Margaret Barr gave an interview over the B.B.C. about her work in India. The following is an extract from the interview.)

OLIVE SHAPLEY: It's difficult to get a picture of your life there, Miss Barr. You live what—in a house—in a—how do you live, is it a very primitive life?

MARGARET BARR: Well, it hasn't been hitherto, because I've been living up to now in the town of Shillong—that's where my school was, the school that has now been taken over by the Assam Government, but now when I go back, I shall be living in a village—a village which is sixteen miles away from the town—sixteen miles of course, not of motor road—

SHAPLEY: How do you get there? Donkey?

BARR: Well, you have to walk. No, we don't have donkeys, I suppose I could have a pony, but I think I'd find it easier to use my own legs than a pony's.

SHAPLEY: You walk sixteen miles?

BARR: I've walked—oh well, very much further than that. I do sixteen miles quite easily just out there, sort of between meals, but when I go on tour in the winter, I go much further. Well this place that I'm going to live in is just a Khasi village, and the new little house that I've got built there is just a little timber bungalow. It has, as a matter of fact, got a corrugated iron roof, the sheets of corrugated iron had to go out also carried on the backs of carriers.

SHAPLEY: Indeed. And you live alone, do you? How do you manage?

BARR: Not quite alone. I don't have any servants, no, but hitherto I've always had one or two schoolchildren living with me, or one or two of the teachers, but now, when I go back this time to the rural centre that I'm going to start, we're hoping to have two or three houses close to one another and my friend and chief assistant, the son of the man who founded the Church, will be living in the next house to me—he and his wife are delightful people and help me a lot, and I think probably we shall have something more in the nature of a community centre, and that I shall let her do the bulk of the cooking, so that that will release my time for other things.

SHAPLEY: What I think is so wonderful is that there was no job when you went there, was there? I mean, you weren't going to some set job—you made the whole thing yourself?

BARR: Yes, that's right.

SHAPLEY: . . . I think that's wonderful. Just before you go, tell us about your adopted daughter you were telling me about at lunchtime.

BARR: Oh yes, I've adopted a little Khasi girl, she's nearly six. I've had her since she was three, but she'll be six on the first of August. You see, her mother died when she was born, and you see, the Khasis, when their mothers die, are considered as orphans because the children belong to the mother's people and the mother's clan, and so I adopted her and she'll be waiting for me at this village when I go back.

A UNITARIAN BROADCAST

A RELIGIOUS service will be broadcast from Brook Street Chapel, Knutsford, on the North of England Home Service, on August 6, at 7.45 p.m.

VISITING AMERICANS

A TEAM of five leading American Universalists arrived in London at the weekend for a six week stay in this country. They are staying at Royhill Holiday Centre, Blackboys, where each evening during the week July 29-August 5 they are giving talks and leading discussions. The general theme being "Religion and Daily Living".

In charge of the team is Professor Angus McLean, D.D., of St. Lawrence University, Canton, N.Y. He is an outstanding authority on problems of religious education. He preached at Essex Church last Sunday.

Other members of the team, which includes three women members, will take services during their stay, at Hastings, Lewes, Brighton churches as well as at Royhill Chapel.

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are not worth noticing. For the most part, I have found people to be most co-operative and helpful and I never fail, on some major matter which may have created difficulties, to seek the advice of some "good grey head" in any of the churches. Ministers can be sometimes wrong, you know!

Phew! how some people—and ministers—love to talk—and talk. Those who attend the Assembly Meetings will get my meaning. Hell for many a Unitarian would be to live under the Rule of Silence or to be prevented from ever entering into an argument!

It is our proud boast that we love independence, a priceless gem. But I wonder sometimes if some Church Committees, mightily intent on maintaining their independence, would not do better if they were not so ready to run to Headquarters for financial aid. I can only say that the mysterious allusion to "they" (meaning Headquarters) has always brought a ready response to the subsidising of my scanty stipend. Like many a minister, Headquarters, from my small knowledge of it, is a good shock absorber, providentially created in the scheme of things, so that the mysterious "they" should become suffering servants. I have sometimes wondered how these "independent" congregations to which I have ministered expect this miraculous goose to continue to lay her golden eggs on the slender rationed meal which she gets! I may say, that while I have seldom troubled the mysterious "they", "they" have never failed to give me such advice and help as I have needed.

In comparison with the Ministerial Patriarchs, my voice is that of a child, but I wonder if they feel, as I feel, that our churches are helped most by those who attend best? I like Elijah Thompson's way. He's "there" wet or fine: whether I'm there or not; whether visitors called to tea or not. And Mrs. Thompson, saintly soul that she is, is always with him. It's their way of worshipping and witnessing to their faith. They may disagree with what I say: they probably object to my delivery: they may take exception to my dress, but they have the grace to keep quiet, because their ways, too, may not be my ways. Now, Horatio Ficklestone and his wife are different. They make a big noise: fire big guns: tell me that they are ardent Unitarians—so ardent that I seldom see them. They always confess "we're all right in ourselves, but it's this rheumatic, and it was so nice outside that we thought we'd go to the seaside. We Unitarians are broadminded, you know, Mr. Minister, and we can worship anywhere". They must think I'm soft, but it's better to say and see and hear nothing sometimes! When, on the rare occasions, the Ficklestones come to church, how I wish they wouldn't talk and turn and fidget so much before, during and after service. I don't want to know, and I'm jolly sure the others don't want to know, all about their imagined ailments. Won't they ever learn from the example of courageous Mrs. Fort, who, despite her many real afflictions, is always silent and always smiling?

The Ministry of National Insurance has placed me in the category of the Self-Employed Persons because I have no definite hours of work. I have always considered myself to be "on call" any hour of the day or night: my job is a seven day a week job, whatsoever the "little snipers" may have to say about a parson working a day a week.

On the whole, our people are a fine bunch of folk. They could be better, but so could I. Some have queer ideas, but so have I. And unless a minister has a sense of humour, heaven help him! I find it's good to laugh, but I have yet to learn how to grow fat.

(The surnames used in this article are purely fictitious.)

"FANNY"

THE CURZON Cinema is now showing a screen adaptation of a play (one of a trilogy) by the French playwright and member of the Académie Française, Marcel Pagnol. The main ingredients of the film, *Fanny*, are roisterous humour and an imaginative appreciation of those Marseillais who live around the old port, selling shell fish, making sails, plying ferry boats and attending to the Customs. One advantage of the screen is that it can preserve the work of a great actor even after his death, and it is indeed a pleasure still to be able to see the inimitable Raimu, at his best, and leading a team of first class actors. The only flaw which we see in the film is the rather sudden transition from the ridiculous to the sublime, or to put it more fairly, from humour to pathos. The mood changes too quickly, but it is undoubtedly for its humour that it will be remembered. The French genius for humorous characterisation is yet again demonstrated in *Fanny*.

R. L.

MARGARET BARR IN ASSAM

(On June 12 the Rev. Margaret Barr gave an interview over the B.B.C. about her work in India. The following is an extract from the interview.)

OLIVE SHAPLEY: It's difficult to get a picture of your life there, Miss Barr. You live what—in a house—in a—how do you live, is it a very primitive life?

MARGARET BARR: Well, it hasn't been hitherto, because I've been living up to now in the town of Shillong—that's where my school was, the school that has now been taken over by the Assam Government, but now when I go back, I shall be living in a village—a village which is sixteen miles away from the town—sixteen miles of course, not of motor road—

SHAPLEY: How do you get there? Donkey?

BARR: Well, you have to walk. No, we don't have donkeys, I suppose I could have a pony, but I think I'd find it easier to use my own legs than a pony's.

SHAPLEY: You walk sixteen miles?

BARR: I've walked—oh well, very much further than that. I do sixteen miles quite easily just out there, sort of between meals, but when I go on tour in the winter, I go much further. Well this place that I'm going to live in is just a Khasi village, and the new little house that I've got built there is just a little timber bungalow. It has, as a matter of fact, got a corrugated iron roof, the sheets of corrugated iron had to go out also carried on the backs of carriers.

SHAPLEY: Indeed. And you live alone, do you? How do you manage?

BARR: Not quite alone. I don't have any servants, no, but hitherto I've always had one or two schoolchildren living with me, or one or two of the teachers, but now, when I go back this time to the rural centre that I'm going to start, we're hoping to have two or three houses close to one another and my friend and chief assistant, the son of the man who founded the Church, will be living in the next house to me—he and his wife are delightful people and help me a lot, and I think probably we shall have something more in the nature of a community centre, and that I shall let her do the bulk of the cooking, so that that will release my time for other things.

SHAPLEY: What I think is so wonderful is that there was no job when you went there, was there? I mean, you weren't going to some set job—you made the whole thing yourself?

BARR: Yes, that's right.

SHAPLEY: . . . I think that's wonderful. Just before you go, tell us about your adopted daughter you were telling me about at lunchtime.

BARR: Oh yes, I've adopted a little Khasi girl, she's nearly six. I've had her since she was three, but she'll be six on the first of August. You see, her mother died when she was born, and you see, the Khasis, when their mothers die, are considered as orphans because the children belong to the mother's people and the mother's clan, and so I adopted her and she'll be waiting for me at this village when I go back.

A UNITARIAN BROADCAST

A RELIGIOUS service will be broadcast from Brook Street Chapel, Knutsford, on the North of England Home Service, on August 6, at 7.45 p.m.

VISITING AMERICANS

A TEAM of five leading American Universalists arrived in London at the weekend for a six week stay in this country. They are staying at Royhill Holiday Centre, Blackboys, where each evening during the week July 29-August 5 they are giving talks and leading discussions. The general theme being "Religion and Daily Living".

In charge of the team is Professor Angus McLellan, D.D., of St. Lawrence University, Canton, N.Y. He is an outstanding authority on problems of religious education. He preached at Essex Church last Sunday.

Other members of the team, which includes three women members, will take services during their stay, at Hastings, Lewes, Brighton churches as well as at Royhill Chapel.

"MINISTRIES WITHOUT A CHURCH"

The Rev. Lawrence Redfern's address at the closing proceedings of the Unitarian College, Manchester.

THE Rev. Lawrence Redfern gave the visitors' address at U.C.M. His address on "Two Notable Ministries without a Church" was everything that one would have expected by way of cogent thought and effective presentation from the Rev. Lawrence Redfern. The shortage of ministers, he said, led us sometimes to wonder how the cause for which we stood would go on. He believed that life could not exist for long without certain essential ideas and forces of which religion was one, and religion itself needed an institution for its expression. What was untrue, however, was that God was pledged to the permanence of religion in any institutional form. Christ had offered a sublime conception of a building up of a visible kingdom of God in the world, but no institution that was not fulfilling that task could count on permanence. The true historic continuity of Christ's work had often ceased to be expressed in institutions and had found a place in the hearts of men without a Church.

The lecturer spoke, therefore, on two such ministries, those of Joseph Tuckerman and John Wesley, which, while they had little or no connection, had one thing in common: they fulfilled a great ministry without a church. Tuckerman's name had escaped the encyclopedias, and was not even mentioned in the recent "Story of American Protestantism" but he was a man who anticipated what later generations discovered as scientific principles. He believed that while cities could be centres of corruption they were also centres of hope and intended to be instruments of the highest moral ends of God. He gave himself not to the relief of poverty, but to the removal of its causes. The spiritual momentum of his work came from the Christian ministry, since to him all true social work was not economic but religious. He had no church but he made certain the historic continuity of the Kingdom.

So did John Wesley, the supreme evangelist, who gave ground to the idea that all human progress may be regarded as a series of evangelisms. Mr. Redfern pointed out the features of his life that were of interest to those of the Liberal Christian faith. They were (1) Wesley's austerity and restraint. He was no revivalist of the common type. (2) His scholarship. Education and evangelism were not incompatible. (3) His Catholicity. He disproved the assumption that broadmindedness could not be evangelistic. These were the qualities that made John Wesley a flaming evangelist, that showed the connection between belief and power, and that proved that when material things failed, the cause was not lost and that the historic continuity in Christ's kingdom was not in bricks and mortar but in men.

THE JULY HIBBERT

ONE OF the most thought-provoking contributions to the current issue of the *Hibbert Journal* is a shortened version of a Gifford Lecture, entitled "The Mystery of the Family Bond", by the French existentialist, M. Gabriel Marcel.

It is a lucid and controlled piece of philosophical writing which asks searching questions about contemporary and eternal problems and mysteries. M. Marcel distinguishes between problem and mystery, and it is a distinction as weighted and inspired as Kierkegaard's distinction between an apostle and a genius: "A problem", he writes, "is something which I meet, which I find complete before me, but which I can therefore lay siege to and reduce. But a mystery is something in which I am involved, and it can therefore only be thought of as 'a sphere where the distinction between what is in me and what is before me loses its meaning and its initial validity.'" To Marcel the problem of evil is not a problem at all, it is a mystery. The unknowable can be problematic and be a mystery also, but what is outstandingly important about Marcel's definitions in regard to philosophy is that he takes us forward. In philosophy our perspectives are blurred and the one problem is to "get an insight" into the right problems to know the mysteries which really concern us in our perilous situation.

An article by the editor on "World Conscience and the Hydrogen Bomb" is also a valuable corrective for those who are prone to lose themselves in discussion on the probable effects of atomic weapons. It is wiser to act as though we were under sentence of death, as Dr. Spinks suggests. Is there any solution to the moral problem created by the hydrogen bomb and by the challenge of Communism? Dr. Spinks answers as follows: "Treat men and women, white and coloured, as ends in themselves and not as means to ends; treat them as being more valuable than things and we shall have a civilisation in which communism becomes irrelevant, and atomic weapons as out of date as bows and arrows". It may be that such an ideal solution will not do in a world where fear and love of power are stronger incentives than any Christian influence that can be exerted on the contemporary moral will. But peace through faith and neighbourliness is the goal we have to keep in sight.

Other articles in this excellent number include one on "Miracles—the Philosophic Approach", by Patrick Nowell-Smith; a dissertation on "The Buddhist Sangha", by Christmas Humphreys, and a note about "Schweitzer on Bach", by the Rev. C. H. Valentine. Two other articles which may be read with benefit by rationalists and by those who favour a more direct religious relationship are: "Is Reason Always Right", by John Nance, and "Revelation Without Content", by Professor D. H. Lewis. There are other stimulating contributions, intended to create in us an awareness of our dangers and opportunities.

E. W. Martin.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

MANCHESTER COLLEGE, OXFORD

SIR,—In view of possible misunderstanding which may be occasioned or confirmed by Mrs. Martineau's letter of July 8, it can be stated that the recent election of nine new members (and sixteen old members) to the Manchester College Committee took place according to the time-honoured constitution of the College.

It may further be stated that at the same meeting of Trustees, the Constitution of the College was amended to the effect that new subscribers (called Trustees) shall have been subscribers for at least six months before they shall be eligible to vote as trustees.

With regard to the negotiations between the two Colleges which are proceeding under the instructions of the trustees given in February last, it can be stated authoritatively that these negotiations are not interrupted or directly influenced by anything which happened at the latest meeting of trustees.—Yours,

E. Shirvell Price, Clerical Secretary;
Philip M. Oliver, Lay Secretary;
F. J. M. Stratton, President.

SUPERSONIC SINS

SIR,—Stephen Fritchman's criticism of Dr. Frank Buchman's movement (15/7/50) reveals a misunderstanding of the aim of "Moral Rearmament". He refers to its Achilles heel as "its indifference to the big sin, the collective blind spot of truly giant immorality".

The followers of Frank Buchman believe that all sins, big and small, national and personal must be tackled in the same spirit of Christian love, but the core of their idea is that men cannot change the world until they change themselves. The four absolute, moral standards—honesty, purity, unselfishness and love—must first be applied in personal lives before they can be applied in the life of mankind as a whole.

M.R.A. does not offer any economic or social system, but an ideology of change under the guidance of God. The "supersonic sins", that worry Stephen Fritchman, have their roots in human greed, unselfishness, distrust and dishonesty. These evils lie deep in human hearts, and the supersonic sins can only be eliminated by going to the roots.—Yours,

Manchester College, Oxford.

Derrick P. Fox.

PUBLIC WORSHIP

SIR,—As to "Locked Doors", many of our churches are open at stated periods on weekdays, and Essex Church, for example, is always open in the forenoon. But visitors to London should not be disappointed if they find churches closed, for especially since the war we have suffered severely from theft. Our C.I.D. officers tell us that there are groups of thieves who devote themselves entirely to churches.

Referring to the letter on "Public Worship", I wonder if Mr. G. L. Adams has read, in our "Orders of Worship" the Preface and the "Notes on the Use of the Book"? In accord with these introductions, those who use the book vary greatly in the manner of their using it. Some omit certain Services altogether; some omit the Litany, some the Prayers; others use free prayers in place of those printed. It was the intention of the compilers that the book should suggest "freedom and variety of devotional expression" and in no way lay down a rigid order.

No compilation would suit every taste; and so many of our visitors express their high appreciation of the book, that I take this opportunity to add mine to the general gratitude.—Yours,
London. John C. Ballantyne.

SIR.—Mr. Adams should visit the Unitarian Church in Exeter, where the Service Book is not used, where the second reading is taken from any literature that has something worth while to say, where prayer is "from" not "to" and where, besides the Essex Hall Hymnal containing a large percentage of hymns that Unitarians can sing without mental reservations, there is a hymn book compiled by a former Unitarian minister—Chignall.—Yours,
Exeter. E. Shears.

UNITARIANS AND DR. BARNARDO'S HOMES

SIR.—A member of our Church at Stockport recently made application to become foster-mother to a child from Dr. Barnardo's Homes, and to bring the child to live with her in her own home. The Investigating Officer expressed herself as highly satisfied with the result of her inquiries—until she learned that the intending foster-mother was a member of the Unitarian Church. As a direct result of this discovery, the application was promptly rejected.

In correspondence on the matter with Mr. Aneurin Jones, B.A., Secretary of the Homes, I received a letter in which the following appeared:

"Our endeavours to secure suitable foster homes for our children are subject to many considerations, chief amongst which, of course, are those pre-eminently Christian principles upon which these Homes are founded and in which we constantly abide. I feel that I need scarcely dilate on these principles save to observe that we regard as fundamental a personal knowledge of our Lord Jesus Christ as Redeemer and Friend. I am only too sensitive of the fact that there are diversities of thought which lead to fundamental differences of opinion, but I feel it is only fair to the Homes that I should let you know clearly our standpoint in this matter.

"I would like to assure you with respect and sincerity that it was for the reasons to which I have already referred we were not able favourably to consider the application submitted."

In view of these circumstances, my Church Committee and myself feel that this attitude towards Unitarians on the part of Dr. Barnardo's Homes should be made known to our people.—Yours,
Stockport. Irvin Hodgson.

CHURCH PARADES

SIR.—Looking back on four years Army service, in the ranks and as N.C.O., I recall that church attendance was either compulsory—a specified number of men, in the charge of an appropriate minimum number of officers, were detailed in "Part I Orders" on Saturday evening to parade for church next morning about 90 minutes before the service in the Garrison Church about one mile away—or else it was "voluntary", in which case, (always provided the number of "volunteers" was sufficient), the majority (I do not say all) chose this as the cleaner, lazier and less unpleasant alternative to "fatigues" in cook-house, officers' mess or N.A.A.F.I. canteen which might last all day. Even inside the church, all the officers sat together in the front pews, entering last and leaving first, and the N.C.O.s stationed like warders at suitable distances for disciplinary purposes—equality in God's House was difficult to discern.

The padres, too, were all officers of a rank not lower than captain and were consequently removed in two degrees from the men—and women—they were employed to serve; the clerical collar being an additional barrier to be surmounted, as if the "pips" and superfine clothing were not sufficient obstacle in the way of confidence between the pastor and the working men and women who happened to be in uniform "for the duration".

I fear Mr. Miller has failed to convince at least one of your readers that Church Parades were "an antidote or corrective to the blind obedience of rank which is the foundation of military discipline".—Yours,
John L. Oates, Secretary, Memorial Church.
Wallasey.

PHILIP MEADOWS MARTINEAU

SIR.—I was just wondering if any of your readers would care to have an engraving, very beautifully executed, of Philip Meadows Martineau, painted by Sir William Beechey, R.A., engraved by Thos. Lupton, published 1830. Size of engraving, 24 inches by 18 inches. It would be forwarded, post free.

For many years it has been stored away in an old house in Canterbury and probably it was in the possession of one of the members of the old Unitarian Church who had a Meeting House there.

In my boyhood days, it was a familiar name in the city life of Birmingham my native town. At that time I often used to attend the Church of the Messiah when Dr. Croudry was minister there. Also I always used to attend there on a Good Friday to hear the rendering of the Messiah by the choir.—Yours,
Cliff Dene, Tankerton, Kent.

UNLOCKED DOORS

SIR.—I am sorry that the visitor to Framingham Old Meeting House, on Sunday, April 23, was disappointed in not being able to join with us at Service. On that occasion, Redfield and Framingham congregations had gone to Ipswich Unitarian Chapel to join with them in the 250th Chapel Anniversary and to meet the President of the General Assembly (Rev. F. Cottier). It is the only time that we have closed to join in service with our neighbouring church. We are glad however that our visitor enjoyed the peace and quiet of this peaceful Meeting House.—Yours,
The Manse, Framingham, Woodbridge. W. Broadbent (minister).

RELIGION IN A CHANGING WORLD: UNITARIANS STATE THEIR FAITH

Editor:

RAYMOND V. HOLT, B.Litt., M.A.(Oxon.)
Principal of the Unitarian College, Manchester

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The Lindsey Press, 14 Gordon Square, London, W.C.1

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All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: BUS. 7554. Editorial: BUS. 3913

NEWS REVIEW

MANCHESTER COLLEGE, OXFORD

Annual Meeting of Trustees

IN SPITE of the uncertainty regarding the future of the College, the reports presented to the Trustees at their annual meeting on June 20 showed a year of activity on the part of the Committee and of fruitful labour and developments on the part of the Acting Principal and staff.

The President, Professor F. J. M. Stratton, reported that the Joint Committee of the two Colleges was engaged in producing a scheme for a single teaching institution and that, although both colleges were suffering under financial difficulties, it would be unwise to rush through any scheme in the interests of economy before it had been thoroughly examined.

The President, Treasurer and two Secretaries were re-elected to office and the remaining 22 seats were filled from 31 nominations. The new Committee is composed as follows: Mr. A. C. Bentley, Sir Felix Brunner, Miss Ellen Drummond, Mrs. M. Galloway, Mrs. Herbert Gimson, Rev. B. L. Gollard, Rev. G. J. G. Grieve, Rev. Alfred Hall, Rev. A. S. Hurn, Mr. Ronald P. Jones, Mr. A. Wynn Kenrick, Mrs. M. H. Knowles, Mr. Stephen G. Lee, Rev. Walter M. Long, Sir Charles E. Odgers, Mr. P. M. Oliver, Rev. E. S. Peters, Rev. R. Philipson, Rev. E. Sharvell Price, Mr. S. Roscoe, Rev. F. M. Ryde, Rev. S. Spencer, Rev. G. Stephens Spinks, Rev. Gordon Stuart, Professor Dorothy Tarrant.

The following clause, tightening the voting qualifications of trustees, was added to the Constitution: "A trustee who is a trustee by reason of the payment of a subscription shall be entitled to vote at any meetings of trustees, provided that he has paid an initial subscription of the prescribed amount not less than six months before the date of the meeting, and provided that, in the case of a continuing subscriber, his subscription has been paid for the financial year immediately preceding the meeting."

The following record of work and events in the College gives cause for gratification.

The Rev. P. N. Tindall, M.A., B.D., had completed his first year as visiting tutor in Old Testament Studies and had had the encouraging experience of lecturing to crowded audiences of students drawn from other colleges.

Mr. Harold Spicer had received the degree of Master of Arts, *honoris causa*, in recognition of his services to music in Oxford.

The Rev. H. W. Stephenson had obtained the degree of D.Phil. for research. Mr. A. P. R. Hewett, B.A., in his first year as an internal student, had obtained a Second Class in his Honours School and was reading for the degree of Bachelor of Philosophy in addition to his Theological Course.

Arrangements were now made for every internal student, whether reading for a degree or not, to attend specific lectures in the University.

Two candidates had been accepted as external students: Mr. L. A. Gribble, of Auckland, N.Z., and Mr. P. B. Godfrey. Mr. N. J. Teape is expected to be admitted as an internal student for the forthcoming year.

In co-operation with the Ministry Committee of the General Assembly, the work of three Lay Pastors has been supervised.

The Services in the College Chapel have been maintained musically, homiletically and in respect of a growing responsibility of the congregation. Retiring collections have been taken for Chapel expenses and Special Collections have been taken for the General Assembly, the Florence Nightingale Men's Memorial Home and the India Fund.

An exhibition of Martineau relics has been arranged to celebrate the 50th anniversary of the death of Dr. Martineau.

Through the initiative of the students and the interested support of one of the trustees, Professor A. C. Hardy, an Oxford University Society for Liberal Religion has been founded and three very successful meetings were held during its first term.

The Carpenter Library has become a centre for the Oxford University Group for the Study of Religions.

The College has continued to be a popular place for conferences, amongst which the Sunday School Association is holding a Summer School from August 5 to 12.

In the present adverse circumstances such a record was felt to be not unworthy of the College's past. With wider interest and support the future should be assured. The active goodwill of all concerned with the future of Liberal Religion is a supreme desideratum at this time.

UNITARIAN COLLEGE, MANCHESTER

THE Lecture Room of the Unitarian College, Manchester, was crowded to its utmost capacity on the afternoon of July 4, when the largest attendance for many years marked the Closing Proceedings for the Session 1949-50. The chair was taken by the President, Major J. H. Bounds, M.C., and he was supported on the platform by Principal R. V. Holt, the Revs. A. H. Lewis and Lawrence Redfern (visitors), the Rev. L. A. Garrard (tutor) and the Rev. F. Kenworthy (tutor and secretary).

In his address, Major Bounds said that while he was tempted to range over various subjects, he felt compelled to draw the attention of his hearers to the way the College was proving itself invaluable to the churches, but in that very process was finding its financial difficulties increased. The G.A. was engaged upon a Forward Movement, but no such movement could be effective unless there was an adequate supply of leaders. In providing these leaders, the College was doing more than its share. Next year seven new students would be enrolled, six full time and one lay pastor, and that could only place an added burden on the College's already overstrained financial resources. It would appear that the deficit for the third year running would be in the region of £1,800, roughly the total reached by the Centenary Appeal Fund since its inception two years ago. Faced with the necessity of having to sell capital, the Committee felt the time had come to make a direct appeal to the General Assembly to assume responsibility for the training of its ministers, and to give every support to the one College that was making a positive contribution to the problem of the shortage of ministers. Speaking to the outgoing students, Major Bounds reminded them that while the College had spared nothing to equip them for the work, in ministering to a world of men confused in mind and frustrated in soul, they would need more than human wisdom and human learning. The profound conviction of personal experience moved him to say that in all crises of the human soul, they should remember the words of the Psalmist "Be still, and know that I am God", and should have the power to lead men to God, the secret source of all power.

The Principal's report followed the address and showed again a year's work of a highly satisfactory nature. There had been 13 students, seven whole time (one probationary) and six General Assembly students. One full time student (Mr. D. P. Maw, M.A., I.R.A.M.) had completed his course and received the College Certificate, and three Lay Pastors had received the College Certificate for G.A. students: Messrs. S. I. Johnston (Chester, Bury), Mr. Wm. Miller (Ravenshall) and Mr. A. G. Whitaker (late of Huddersfield, now of Blackpool, S.S.). Mr. Maw completed all courses for the B.D. Degree by passing in Psychology of Religion, Christian Ethics, O.T. Texts, the Essay and Philosophy of Religion, gaining a distinction in the last-named subject. He received a George Thomas Prize in Philosophy (E4) and had been awarded a Hibbert Scholarship. Mr. E. Wild completed all courses for the Degree of B.A. (Theol.) by passing in Comparative Religion, Ethics and New Testament. He received a George Thomas Prize in Philosophy (E3) and was appointed Senior Student. Mr. J. S. Hallam passed in Roman History towards the degree of B.A. and in History of Doctrine of Religion towards the University Certificate in Theology. He received a George Thomas Prize in the History of Doctrine (E2) and the Rawson Essay Prize (E5). Messrs. R. McGee, K. C. Treacher, J. Storer and A. G. Whitaker passed in Greek N.T., History of Biblical Religion, and History of Doctrine towards the U.C.T. Messrs. A. E. Potts, M. Bower, Wm. Miller and John Madler obtained the University Certificate in Biblical Knowledge. Mr. Miller received the Milson Prize in Ecclesiastical History and Mr. Potts the Sharpe Prize in Biblical Knowledge. Next year there will be 15 students, 11 whole time and four Lay Pastor students. Of the whole time students, two will be graduates, six will read for B.A. and one for B.D. All the others would read for a University Certificate. It is clear that while the preaching activities of the students are extensive (and much appreciated), their "extra mural" work had no serious adverse effect on academic work.

In the evening every seat in the temporary building at Cross Street Chapel was occupied for the Valedictory Service when after

delivering a moving sermon on the theme "Be strong in the Lord" the Rev. A. H. Lewis bade "God speed" on behalf of the College to the outgoing men. On the day after the proceedings a well attended meeting of the Past and Present Students' Union was held at the College in association with the Ministerial Fellowship, at which Dr. J. J. van der Lee, of the I.A.R.F. Secretariat, and the Rev. E. A. Cahill, of the A.U.A. Dept. of World Churches, spoke. The Annual Meeting of the P. and P.S.U. followed, and then came the Annual Dinner, at which the guest of honour this year was Dr. W. H. Semple, Hulme Professor of Latin in the University of Manchester. The level of post prandial oratory was as high as ever and brought a notable series of meetings to a happy close.

Hampstead.—Dr. Spinks has accepted, with the consent of the Hibbert Trustees, an invitation to become minister (part-time) of Rosslyn Hill Chapel.

Kendal.—It is with a sense of great expectancy that the congregation looks forward to the settlement of the Rev. C. A. Piper, who has accepted our unanimous invitation and will commence his ministry at the beginning of September. Under his leadership it is anticipated that Kendal Church will continue to be a thriving outpost of the Unitarian movement.

CALENDAR

SUNDAY, July 23rd, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. F. MUNFORD.
ABERYSTWYTH, New Street Meeting House, 11, Mr. SYDNEY HERBERT.
ACCRINGTON, Unitarian Free Church, Oxford St. Closed for Annual Holiday.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANDOVER, (See Lytham St. Anne).
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIAPI.
BELEST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELEST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevensons), Unitarian Ch., 11, Rev. WILFRED WADDINGTON (Tercentenary Celebration Sunday).
BILLINGSHURST, Free Church, South Street, 11.15, 1st and 3rd Sundays.
BIRKENHEAD, Un. Ch., Besborough Rd., 6.30, Mr. G. C. DOVEY (I.R.F. Sunday).
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Mosley, Un. Ch., Yardley Wood Rd., 6.30, Mr. A. BALL.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. WILKINSON.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSLAND.
BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOUGHAMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Damper St., 11 and 6.30, Rev. W. G. TOPPING.
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Road, 11, Mr. D. B. SCOTT, 6.30, Rev. F. M. RYDE.
BRIGHTON, Lewis's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRIGHTON, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. M. JOHNSON.
BURY, Bank St., 11, Rev. L. SCOTT JOHNSTON, 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSON.
BURY ST. EDMUND, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. WILLIAM DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CANNON, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETER.
CANNON, Unitarian Church, Laine St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CANTON, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CANTON, Baptist Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CANTON, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMS.
CANTON, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STEWART PETER.
CHICHESTER, Adoration, 10.45 and 6.30, Rev. E. GLEN EMMET.
CHICHESTER, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WHITTINGHAM.
CHICHESTER, South, Old Meeting House, Old Meeting Rd., 11 and 6.30, Dr. MEYER KLEIN.
CHICHESTER, New Great Meeting House, Holbourn Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CHICHESTER, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CHICHESTER, Un. Ch., Hemmings St., 11, 2.45 and 6.30, Rev. FRANK TERRY.
CHICHESTER, Free Christian Church, Walsley Rd., 11, Rev. J. P. CHALK.
CHICHESTER, 10.45, Rev. E. E. WILKINSON. STAFF, 6.30, Rev. E. E. WILKINSON.
CHICHESTER, White Street Chapel, 11 and 6.30, Rev. JOHN GILL.
CHICHESTER, Prince Gate Unitarian Chapel, 6.30, Rev. CHICHESTER HAYES.
CHICHESTER, Old Meeting House, 10.45, Rev. FRANK M. RYDE.

DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.

DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.

DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.

DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.

EVESHAM, Ont Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.

EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.

GLASGOW, St. Vincent Street Un. Ch., Closed during July.

GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.

GLOUCESTER, Barton Street Church, 6.30, Mr. DERRICK FAUX.

GODALMING, Meadow Chapel, 3.15, Family Worship, Rev. G. MABEL BEAMES.

GUILDFORD, Ward Street Church, 11.15, Rev. J. MARTIN HALL.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Student, U.C.M.

HALIFAX, Northgate End, 10.45 and 6.30, Supply.

HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNIGH HILTON.

HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.

HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.

HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.

HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.

HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.

HUNDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.

HUNSFORD, Unitarian Ch., Joseph St., 6.30, Mr. H. WOFFENDEN.

HILL, Park St. Ch. (Un.) 11, School Service, 6.30, Rev. R. PHILIPSON.

ILMSTER, Old Meeting, East St., 11 and 6.30, Supply.

IPSWICH, Unitarian Ch., Friars, St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.

KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSKOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.

LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. NICOL CROSS.

LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, "Garland of Verse and Song", Rev. G. E. HALE.

LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.

LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.

LEITCHWORTH, Vauxhall Hall, Getton Walk, 6.30, Mrs. SAVAGE.

LEWIS, Westgate Chapel, 11, Rev. Dr. H. W. STEPHENSON.

LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.

LIVERPOOL, Ancient Chapel of Teneth, 11 and 6.30, Rev. L. A. GARRARD.

LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KINGSLEY.

LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURKEN.

LIVERPOOL, Garside Chapel, 11, Rev. DUNCAN P. STEWART.

LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.

LIVERPOOL, Hope St., 11 and 6.30, Alderman J. J. CLARY.

LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRWELL PRICE.

LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.

LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.

LONDON, Brixton, Effra Rd., 11, Rev. ARTHUR LONG.

LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. J. C. BALLANTYNE.

LONDON, Forest Gate, Upton Lane, 6.30, Rev. V. FOX.

LONDON, Golden Green, Hoop Lane, 11, Dr. MORTIMER ROWE, 6.30, Rev. HELEN PHILLIPS.

LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.

LONDON, Hampstead, Ruskin Hill, 11, Dr. STEPHEN SPINKS.

LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREVE.

LONDON, Highbury, High Rd., 6.30, Rev. G. J. G. GREVE.

LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN HUNTER.

LONDON, Kilburn, Unitarian Chr. Ch., Quax Rd., 11, Rev. VICTOR FOX.

LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SOMMER.

LONDON, Leytonstone, Lea Bridge Rd., Knights Green, 6.30, Major F. G. TAYLOR.

LONDON, Mansfield St. Chapel, Bedford Green, 6.30, Rev. J. W. DENNIS.

LONDON, Nottingham Green, Un. Ch., 6.30, Miss K. J. SMITH.

LONDON, Richmond Free Ch., Omond Rd., 11, Rev. ERNEST KAY.

LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.

LONDON, Theobald Ch., 18 Great Marlborough St., W.1, 11, Rev. J. C. G. BROWN.

LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. W. M. LONG.

LONDON, White Unitarian Church, at Highgate Hill Unitarian Church, 11 and 3rd Sundays, 6.

LONDON, Wind Green, Unity Church, Newham Road, 6.30, Rev. F. HARRISON.

LOCKPORT, Victoria St., 6.30, Miss F. A. FAYLER.

LYTHAM, St. Anne's (Anglican) Unitarian Church, Channing Rd., 11 and 6.30, Rev. HENRY CHAMBERLAIN.

MACEWATON, King Edward St., 10.45 and 6.30, Rev. H. I. SHER.

MANCHESTER, Unitarian Ch., Market Buildings, 6.30, —.

MANCHESTER, Buckley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SUMMERT.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENNEDY.

MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.

MANCHESTER, Gorton Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.

MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.

MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.

MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. A. BOWDEN.

MANCHESTER, Platt Chapel, Rusholme, 6.30, M. T. W. ROBERTS.

MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEAL.

MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Supply.

MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.

MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.

MANSFIELD, Old Meeting House, 10.45, Mr. J. HARROP WHITE, 6.30, Mr. D. SMITH.

MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.

MIDDLEBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.

MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.

MORCAMBE (see Lancaster).

MORTONHAMPTON, Cross Chapel, 3, Rev. C. G. TOONE.

MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, —.

NANTWICH, Old Chapel, 6, Mr. J. H. WHITTLE.

NEW BRIGHTON (see Wallasey).

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Dr. E. L. ALLEN.

NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.

NEWCHURCH, (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Closed.

NEWPORT, Lo.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.

NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.

NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHURST, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. H. A. GORE.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.

OXFORD, Manchester College Chapel, 11.30, Rev. the Acting Principal.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.

PADHAM, Netherthorpe Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARRING.

PLYMOUTH, Unitarian Centre, Houndcombe Rd., 11 and 6.30, Rev. E. H. KIRLEY.

POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PEEK.

PONTYFRID, Unitarian Church, Morgan Street, 6, Mr. A. WILSON.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.

PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALVIN WILLIAMS.

PURNEY, Un. Ch., 10.30 and 6, Flower Services, Mr. HARRY WOFFENDEN.

RAWTHORPE, Unitarian Church, Bank St., 10.45 and 6, Closed.

RENSHAW, Hants, The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. C. FLOWER.

ROTHAM, Church of Our Father, 10.30 and 6.30, Supply.

ROCHDALE, Blackwater St., 10.30 and 6, Rev. W. BEER.

SALE, Adkison Rd., 11, Mr. T. W. ROBERTS.

SCHROBBERN, Un. Ch., Westborough, 10.30, Rev. GRACE MEWHORT, 6.30, Rev. JOHN STRACHAN.

SHEFFIELD, Unity Church, Crookmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.

SHEFFIELD, Falwood Old Chapel, 11, Rev. D. T. EVANS.

SHEFFIELD (Airedale), 6.30, Mr. T. H. MORRIS.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.

SHEFFIELD, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

SHEFFIELD, High St., Unitarian, 11, and 6.30, Rev. F. D. JONES.

SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Rev. H. J. ROBINSON.

SOUTHEND-ON-SEA, Dansey Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BRYMAN.

STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

ST. HELENS, Corporation St., 6.30, Rev. DUNCAN SUMMERT.

STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRENE HARRISON.

STOCKPORT-ON-THE, Wellington St., 6.30, Rev. A. J. MARTIN.

STOCKPORT, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROBERT LEE.

STOCKPORT, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HARRISON.

SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BARR VINEY.

SWANSEA, Unitarian Ch., High St., 6.30, Rev. BARR VINEY.

SWANSEA, Swansea Hall Rd., 10.45, Mr. A. E. POTTS, 6.30, Mr. F. G. MANN.

TAKING, Mary Street Church, 11 and 6.30, —.

TANFORD, The Abbey Chapel, 6.30, Rev. RICHARD BAKER.

TANFORD, Old Meeting House, Ashford Rd., 6.30, Rev. G. KIRBY.

TANFORD, Unitarian Church, 10.45 and 6, Rev. MARCELL JONES.

TANFORD, Unity Ch., Mansfield Rd., 6.30, Rev. C. W. TOWNSEND.

TANFORD, Congreg. Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WARRINGTON, Warrington Chapel, 10.45 and 6.30, Mr. E. SHAW.

WALLASEY, Memorial Church, Manor Rd., 11, Mr. G. C. DOWDY (I.R.F. Sunday), 6.30, Miss M. ELLIS.

WARRINGTON, Oak St., 10.30 and 6.30, Rev. E. W. DAVIES.

WARRINGTON, High Street Church, 3, Rev. T. J. JONES.

WARRINGTON, Friends House, Daily Rd. (by permission), 7.30, July 30th, Mr. O. AGNE ANTON.

WEST BROMWICH, Lodge Road Church, 6.30, Mr. S. BRYMAN.

THE UNITARIAN COLLEGE MANCHESTER

£10,000 CENTENARY APPEAL FUND

PROGRESS REPORT FOR JULY, 1950

and

FIRST LIST OF SUBSCRIPTIONS

The total reached by the £10,000 U.C.M. Centenary Appeal Fund on June 30, 1950 (18 months after the opening of the Appeal) was

£1,951

In 1949, seven new ministers went out from U.C.M. In 1950 a further four new ministers have gone out from U.C.M. In 1950-51 there will be fifteen students for the ministry (eleven full-time students and four lay pastors) taking courses at U.C.M. To maintain the College's work at this high level—

**£2,000 is URGENTLY NEEDED
A YEAR for the next FIVE Years!**

FIRST LIST OF SUBSCRIPTIONS

Every subscription to the Appeal Fund will be acknowledged personally and in THE INQUIRER. The following is a

MISCELLANEOUS

HELPFUL to Spiritual Inquirers, *BACK TO THE SUN: On Three Typical Grades of Occult Awareness*, by Charles Whitty.—C. & J. Temple, Ltd., 48 Old Bailey, E.C.4. 12s. 6d.

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PERVANT unselfish Prayer is a Power for Good. Those who believe this in their hearts please write to know how they can help. Write in first instance to BCM/DEAGH, London, W.C.1.

REV. D. P. MAW, M.A., B.D., requires accommodation for next three university terms. Central or West London. Reply to: 578 Darwen Road, Bromley Cross, Bolton, Lancs.

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LEATHAMSTOWN, DUNDEE

West Knave, Brookfield Gardens, 11 and 6, 30, Rev. A. D. Williams.
Warrington, Flowergate Chapel, 6, Rev. G. H. Mansfield.
Warrington, All Saints' Church, 6, 30, Rev. L. H. Knave.
Warrington, St. Mary's Lane, 2, 30, Rev. G. H. Mansfield.

York, St. Saviour's Chapel, 6, 30, Rev. G. S. Woods.

The **NATIONAL UNITARIAN FELLOWSHIP** provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14 Grafton Sq., W.C.1.

SOUTH AFRICA

Cape Town, Hunt St., 11, Sunday School, 7 o'clock Service, Rev. Mervyn C. Ratten.

list of the churches which have subscribed to the Fund since it was opened in January, 1949. Most of these churches have undertaken to maintain their support annually throughout the five years of the Appeal: the amount shown in each case is the total amount actually given so far. Lists of individual subscribers will be published shortly.

	£	s.	d.		£	s.	d.
Aberdare, Old Meeting House	2	2	0	Liverpool, Gatesacre	5	0	0
Aberystwyth	4	4	0	Liverpool, Hamilton Road	2	2	0
Altrincham	8	0	6	Liverpool, Hope Street	2	2	0
Belfast, First Presbyterian	19	9	9	Liverpool, Toxteth	32	18	1
Belfast, York Street	10	0	0	Liverpool, Ullet Road	9	4	0
Birmingham, Waverley Road	2	2	0	London, Brixton	5	5	0
Birmingham, Moseley	1	1	0	London, Islington	1	1	0
Bolton-on-Deane	2	2	0	London, Kilburn	10	0	0
Bournemouth	16	5	6	London, Wandsworth	2	2	0
Bradford, Chapel Lane	20	0	0	Manchester, Chorlton	12	0	0
Brighton	4	18	8	Manchester, Cross Street	10	0	0
Bursley	2	2	0	Manchester, Dob Lane	8	16	8
Buxton	5	18	0	Manchester, Gorton			
Cambridge	5	0	0	(Brookfield)	57	17	0
Comber	20	0	0	Manchester, Fendleton	1	10	0
Conington	2	2	0	Manchester, Mexborough	10	10	0
Coventry	2	2	0	Middlesbrough	2	15	3
Croydon	14	13	0	Monten	10	0	0
Cullinstown	1	1	0	Newcastle-on-Tyne	60	0	0
Dean Row	10	0	0	Newchurch	3	0	0
Derby	1	11	0	Nottingham, High Pavement	10	0	0
Doncaster	10	0	0	Peckham	18	0	0
Dover	2	2	0	Peck Lane (Wigan)	1	18	0
Edinburgh	4	16	3	Plymouth	7	1	0
Everham	10	0	0	Preston	10	0	0
Glasgow	1	1	0	Pudsey	5	0	0
Glossop	10	0	0	Rawtenstall	4	4	0
Guildford	1	1	0	Rockdale	10	0	0
Hale	10	0	0	Sheffield, Attercliffe	10	10	0
Hapton	1	0	0	Sheffield, Unity	10	0	0
Hindley	10	0	0	Sheffield, Upper Chapel	36	15	0
Hindley	20	0	0	Slough	5	0	0
Holywood	10	1	6	South Shields	1	10	6
Horwich	1	1	0	Stalybridge	20	0	0
Hyde, Flowery Field	20	0	0	Stand	5	5	0
Ipswich	5	5	0	Stockton-on-Tees	6	10	0
Kidderminster	2	15	9	Swansea	6	6	0
Knaresborough	10	0	0	Swinton	2	2	0
Lancaster	4	0	0	Walsley	5	5	0
Leeds, Mill Hill	10	0	0	Walsley	10	0	0
Lincoln	2	2	0				

Please support the effort which your church is making for the Appeal, or send a personal gift to the Appeal Treasurer, A. K. Ross, B.C.L., M.A., 24 Brooks Road, Manchester 16. Personal gifts spread over seven years may be made under Covenant, which enables the College to reclaim Income Tax for the benefit of the Fund. The Treasurer will send you a Covenant form on request and will answer any questions.

DEATHS

TOBLER.—Recently, in hospital at Basel, Switzerland, after a long and painful illness. Albert David Tobler, for many years senior assistant master at Willaston School, Nantwich, aged 76.

NANSON.—On July 13, suddenly at Bournemouth, Margaret Agnes, of Fieldshaw, Dean Row, Walslow, second daughter of the late William Edward and Annie Mabel Nanson, of Endcliffe, Eccles. Cremated at Bournemouth on July 17.

HOLIDAY ACCOMMODATION

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